ARTICLES TO BE ENQVIRED OF WITHIN THE ARCHDEACONRY OF YORKE.

By the Church-wardens and Sworne-men in the Visitation holden by the Arch-Deacon of the said Arch-Deaconry.

In the yeare of our Lord God, 163

LONDON,
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BRITISH MUSEUM

The Advertiſement.

THe Miniſter and Church wardens are to call unto them the Neighbours of the Pariſh, and out of them to make choyce (according to the cuſtome of the place) of two of the diſcreeteſt Pariſhioners to be Sidemen, and they altogether are to read over theſe Articles divers times. Then, after they have duly conſidered of them, they are to write their anſwer, or preſentment unto every Article particularly and truly, according to their conſciences. Laſtly, they are all of them to bring their preſentments to the Viſitation, and there the Church wardens and Sidemen upon their Oaths (but the Miniſter according to the Canon in that behalfe) are to deliver them up under their hands.

The Oath to be miniſtred to the Church-wardens, and Sworn-men.

YOu ſhall ſweare, that all affection, favour, hatred, hope of reward and gaine, or feare of diſpleaſure or malice ſet aſide: You ſhall upon due conſideration of the Articles given you in charge, preſent all and every ſuch perſon, of, or within your Pariſh, as hath committed any offence or fault, or made any default mentioned in theſe, or any of theſe Articles, or which are vehemently ſuſpected, and defamed of any ſuch offence, fault, or default: wherein you ſhall deliver uprightly, and according to truth, neither of malice preſenting any contrary to truth, nor of corrupt affection ſparing to preſent any, and ſo conceale the truth, having in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice: ſo helpe you God, And the contents of this Booke.

Touching

Touching the Church, Church-yard, Parſonage, and Vicarage houſe.

FIrſt, whether your Church, Chappell, and Chancell bee well and ſufficiently repaired in the walls and roofe, the Seats conuenient, the flooze paued, the windowes glazed, your Bells in tune, and all theſe cleanly kept, and the manſion-houſe of your Parſon oz Vicar, with the building thereunto belonging, be likewiſe well and ſufficiently repaired, and your Church-yard well fenced with walls, railes, oz pales, and cleanly kept.

2 Whether hath your Church oz Church-yard beene abuſed and pzophaned by any fighting, chiding, bzawling oz quarrelling, and playes, Lozds of miſrule, ſummer Lozds, mozris-dancers, pedlers, bowlers, bearewards, butchers, feaſts, ſchooles, tempozall courts, oz Leets, Lay Iuries, muſters, oz other pzophane vſage in your Church oz Church-yard, and bells ſuperſtitiouſly rung on holidayes oz their eeues, oz at any other time without good cauſe allowed by the Miniſter and Church-wardens: haue any trees beene felled in your Church-yard, and by whom?

3 Whether are your Almes-houſes and Church houſe ſufficiently repaired, maintained, and to godly foz and their right vſe imployed?

4 Whether haue you in your Church all things neceſſary fo common Pzayer, as the Bible in the largeſt volume, the booke of common Pzayer lately authozized by his Maieſty, the booke of Homilies allowed, a conuenient Pulpit foz the Pzeacher, a decent ſeat foz the Miniſter to read Seruice in, conueniently placed, a ſtrong cheſt with thzee lockes and keyes, one foz the Miniſter, the other foz the Church-wardens foz the keeping of the Regiſter booke of the Thziſtnings, Marriages, and Burials, and a pooze mans box with thzee lockes, conueniently ſeated neere the Church dooze?

5 Whether haue you in your Church a font of stone for baptisme set in the ancient vsuall place: a decent table for the Communion conueniently placed, couered with silk, or other decent stuffe in time of Diuine Seruice, and with a faire linnen cloth ouer that at the administration of the Communion.

6 Whether haue you all such bels, ornaments, & other vtensels as haue anciently belonged to your Church, a communion cup of siluer with a couer, a faire standing pot or two of pewter or purer mettall for the wine vpon the communion table, a comely Surpesse with sleeues, a Register booke of parchment, for christnings, marriages, and burials, a booke for the names of all strange preachers, subscribed with their names, and the names of the Bishop, or other, where they had licence?

7 Whether is the Almes for the poore duely distributed, and are the names and surnames of all persons married, christned, and buried, and of their parents, with the day and yeere entred in your parchment Register booke?

8 Whether are the ten Commandements set vp in your Church or Chappell, and other chosen sentences of holy Scripture vpon the wals in conuenient places, and the tables of the degrees prohibited in marriage, set forth 1563.

9 Whether haue you in your Church or Chappell the booke of the Canons agreed vpon in the conuocation holden at London An. Dom. 1603. and confirmed by his Maiesties royal authority, and whether your Minister haue read the same in your Church or Chappell once euery yeare, according to his Maiesties Iniunctions in that behalfe?

Touching the Ministery, Service, and Sacraments.

WHether is the common prayer said or sung by your Minister both morning and euening, distinctly and reuerently euery Sunday and Holiday, and on their eeues, and at conuenient and vsuall times of those dayes, and in most conuenient place of the Church for the edifying of the people?

2 Whether doth your Minister obserue the orders, rites and ceremonies prescribed in the book of common prayer, in reading holy Scriptures, prayers & administration of the Sacraments, without diminishing (in regard of preaching or any other respect)

ſpect) or adding any thing in the manner or forme thereof?

3 Whether doth your Miniſter on wedneſdayes and fridayes not being holydayes, at the accuſtomed houres of ſeruice, reſort to the Church, and ſay the ordinary prayers & Letany preſcribed? And doth your Clarke or Sexton giue warning before by tolling of a bell on thoſe dayes?

4 Whether any Miniſter leauing the vſe of the Font, doe in your Church or Chappell chriſten or baptiſe in any Baſons or other prophane veſſels: or whether your Miniſter do baptiſe or chriſten any out of the face of the Church & congregation, without ſpeciall cauſe, or without Godfathers or Godmothers: And whether any perſon or perſons be admitted to anſwer as Godfather & Godmothers at the chriſtning of any child, except hee or ſhe haue before receiued the holy Communion: and whether doth your Miniſter in the baptiſing of children, ſigne them with the ſigne of the croſſe, obſerue the orders, rites, and ceremonies appointed and preſcribed in the booke of common prayer, without addition, omiſſion, or other innouation?

5 Whether doe you know any Parents that keepe children vnchriſtned, or that were not chriſtned at their owne Pariſh Church or Chappell, & for what cauſe they remaine yet vnchriſtened, or haue not beene chriſtned at their Pariſh, Church, or Chappell: or do you know, haue hard, or vehemently ſuſpect any parents, whoſe children haue beene chriſtened by any Popiſh Prieſt, or otherwiſe than by the Lawes of the Church of England is allowed?

6 Whether doth your Miniſter as oft as he adminiſtreth the Communion, firſt receiue it himſelfe? whether doth he vſe any bread and wine newly brought, before the word of inſtitution be rehearſed, and the bread and wine preſent on the Table: doth he not deliuer the bread and wine to euery Communicant ſeuerally, in ſuch ſort as is preſcribed?

7 Whether doth your Miniſter giue warning publikly in the Church at morning prayer the Sunday before he adminiſtreth the Communion, for the better preparation of the pariſhioners, and whether doth hee adminiſter the Sacraments ſo often as that euery pariſhioner may receiue thrice in the yeere, at the leaſt, whereof Eaſter to be one?

8 Whe-

8 Whether hath your Minister administred the Communion to any but such as kneele, or doe you know any that refuse to kneele, or haue receiued the same not kneeling: hath he administred to any that are vnder Ecclesiasticall censure, as for refusing to be present at publike Prayer, or who hath depraued the Booke of common Prayer and administration of the Sacraments, or the Rites and ceremonies prescribed, or the Articles of Religion agreed vpon, or the booke of ordering Deacons, Priests & Bishops, or against his Maiesties supremacy? or hath committed other the like enormities, and what be their names?

9 Whether haue your Ministers more Benefices than one: if he haue, how far distant are they, how often is he absent in the yeare? when hee is absent from your Parsonage or vicaridge, hath he a licenced Preacher for his Curate?

10 Whether your Churches or Chappels be or haue beene destitute of a Curate? And how long, and by whose default? And whether any Curate haue serued, or doe serue without licence of the Ordinary?

11 Whether doe you know any Popish Priests, Seminary, Iesuite or runnagate persons that preach, say Masse, or minister any Popish Sacrament or ceremonies, or else doe resort secretly or openly into your Parish? And whose house doe they resort vnto, and of whom are they harboured, and what be the names of such Popish Priests, Seminaries, Iesuites, or Runnagates, and such as so harbour and releeue them?

12 Whether your Parson, Vicar, or Curat, or any other person in your parish be a fauorer of the Romish Church or Religion, or any other Sect or Schismatical opinion, or hath or doth maintaine or teach any doctrine, contrary or repugnant to Gods Word, or to any of the Articles agreed vpon by the Clergy in the Conuocation holden at London, An. Dom. 1562. And whether they haue taught publikely or secretly any doctrine tending to the discredit and dispraise either of the Booke of common Prayer, or of the Preachers and Ministers of the Word and Sacraments, or of the receiued order for gouernment by Archbishops, Bishops, Deanes, Archdeacons, and other Officers in the Church of England, or make any other innouation? And whether haue they permitted any man so teaching

or

or making such innouation, and not made the same knowne?

13 Whether is your Minister an allowed Preacher, if he be, doth he euery Sunday in your Church or some other next adioyning where no Preacher is, Preach?

14 Whether doth your Minister being no Preacher allowed, presume to expound the Scripture in his owne Cure, or elsewhere: doth he procure euery month a Sermon to be preached in his cure by Preachers lawfully licenced, and on euery Sunday when there is no Sermon, doth he or his Curate read some one of the Homilies prescribed?

15 Whether your Minister doe openly euery Sunday after he haue read the second Lesson at Morning and Euening Prayer, admonish & warne the Church-wardens and Swornmen to look to their charge, & to obserue who offend in absenting themselues negligently or wilfully from their Parish-church or Chappell, or vnreuerently vse themselues in time of diuine Seruice.

16 Whether is your Curate allowed by the Ordinary vnder his hand and seale to serue for your cure, and whether doth hee serue two Churches or Chappels in one day? whether is he deacon at the least, and what stipend hath he for seruing the cure?

17 Whether doth your Minister alwayes in saying publike prayer & administring the Sacraments weare a decent surplesse with sleeues, & being a graduate, doth he alwayes weare therwith a hood by the order of the Vniuersity, agreeable to his degree?

18 Whether hath your Minister or any other Preacher in your Church, preached any thing to confute or impugne any doctrine deliuered by any other Preacher, and hath he & they prayed for Christs Catholike Church, the Kings Maiesty, the Lords Archbishops and Bishops, &c. as is prescribed, Canon 55.

19 Whether hath or doth any preach in your Church, which refuseth to conforme himselfe to the Lawes, rites, & Ordinances established, or which hath not first shewed a sufficient licence?

20 Whether doth your Minister in his Sermons foure times in the yeere at the least, teach and declare the Kings Maiesties power within his Realmes to be the highest power vnder God, to whom all within the same owe most loyalty and obedience, and that foraine power is iustly taken away?

21 Whether doth your Minister euery Sunday and Holiday

halfe an houre before Euening prayer or more, or at some other conuenient time at Euening prayer examine and instruct the youth in the ten Commandements, the Beleefe, the Lords Prayer, and the Catechisme set forth in the Booke of common prayer, and whether do the Church-wardens assist the Minister herein?

22 Whether hath your Minister married any which haue not beene three seuerall Sundayes or Holidayes asked in your Church in the time of diuine seruice, without licence, or without a ring: or hath he with licence or without, married any whereof neither dwelt in your parish?

23 Whether hath your Minister with licence or without, married any at any other times than betweene the houres of eight and twelue in the forenoone, or in any priuate house, or when there is no licence, before the parents and Gouernours (the parties being vnder the age of 22. yeares) haue testified their consents?

24 Whether hath your Minister declared to the people euery Sunday at the time appointed, what Holidayes and Fasting-dayes be that weeke following: doth he, being a Preacher, conferre with all Recusants, and persons excommunicate or suspended? being no Preacher, doth he procure a sufficient Preacher to reclaime them thereby?

25 Whether doth your Minister keepe a note of all persons excommunicate, and once euery six months doth hee denounce them which haue not obtained their absolution, on some Sunday in Seruice-time, that others may be admonished to refrain their company?

26 Whether your Parson, Vicar, or Curate, be diligent in visiting the sicke and comforting them, and whether they bury their dead in such christian and comely manner as is prescribed in the Booke of common Prayer, and whether any Lay-man, other than a lawfull Minister, hath taken vpon him to bury the dead contrary to order?

27 Whether hath your Minister refused to baptize any child brought to the Church, or to bury any corps brought into the Church or Church-yard, or to Church any woman, hauing had conuenient warning thereof?

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28 Whether hath your Minister, being truly informed of the danger of death of any infant vnbaptized, and being desired to go to the place where the child is, to baptise it, neglected to go by meanes whereof the child hath dyed vnbaptized?

29 Whether doth your Minister at any time preach, or administer the communion in any priuate house, except when they are so impotent that they cannot goe to Church, or very dangerously sicke?

30 Whether do any Chaplens in your parish preach or administer the Sacrament in any Chappel not consecrated or in any house having no Chappell allowed by Law, and doe the Lords and Masters where such Chappels are, resort often to the parish-Church, and there receiue the Communion once at the least euery yeere?

31 Whether hath your Minister held or appointed any publike fast not appointed by Authority, or beene present at such: doth he or any other in your parish hold any lecture or exercise or attempt by fasting or prayer, or otherwise to cast out any Diuels, without the priuity and allowance of the Bishop vnder his hand and seale?

32 Whether hath there beene any secret Conuenticles or meetings in your parish by any Priests, Ministers, or others, tending to the deprauing of the forme of prayer, doctrine or gouernment of the Church?

33 Whether doth your Minister weare decent apparell, doth hee in publike goe in Doublet and Hose, without a coat, or cassocke, or cloake, and doth he weare any vnseemely and light-coloured apparell or stockings?

34 Whether doth your Minister make accustomed resort to any Tauerns, or Ale-houses, except for his honest necessities: or doth he boord or lodge in any such place, doth he vse any base or seruile labour, or frequent drinking, riot, dice, cards, tables, or any other vnlawfull games: is he contentious with his neighbours, or a hunter, hawker, swearer, drunkard, dancer, vsurer, suspected of incontinency, or doth giue euill example of life?

35 Whether is there in your Parish any Minister or Deacon who hath forsaken his calling, vsing himselfe in his course of life as a meere Lay man?

36 Whether is his Maiesties declaration lately published for quieting and silencing the controuersies lately stirred vp to the disturbance of our Church with new questions, and for publike prayer and Lectures strictly obserued by your Parson, Vicar, or Curate, or whomsoeuer else preacheth in your Church?

37 Whether doth your Parson, Vicar, Curate or Lecturer, catechise the youth of the Parish in your Church, euery Sunday after dinner by question and answer; and apply his afternoone preaching and exhortation, to the instructing and edifying of the congregation in that kind of catechising?

38 Whether haue you in your parish any week-day Lecture or not? And if you haue, by whom is the same performed, whether by one particular man thereto licenced, or by sundry neighbour Ministers, and whether are the publike prayers alwayes read before such lecture and sermons, in his surplesse and hood, according to his Maiesties instructions lately set forth?

39 Whether are there any within your parish (vnder the degree of Noblemen and men qualified by law, who doe keepe any priuate Chaplaines or Chaplaine in their houses?

Touching Schoole-masters.

FIrst, whether haue you in your parish any Schoole-master who teacheth either in publike Schoole, or priuate house, whether is he reputed to be of sound Faith and Religion, doth he resort duely to Church, and receiue the communion, or doth he giue any euill example of life, is he allowed by the Ordinary vnder his hand and seale: or doth your Minister or Curate teach, and is he allowed in like manner?

2 Whether doth your Minister or Schoole-master teach the Catechisme by Authority set forth, doth hee when there is any Sermon or Diuine Seruice, bring his Schoolers to Church, and see them quietly and reuerently ordered, doth hee examine them after their returne, what they haue learned of the Sermon?

3 Whether doth he at other times teach them such sentences of holy Scripture, as may induce them to all godlinesse, doth he teach the Grammar set forth by King Henry the eight, con-

tinued by King Edward the first, and Queene Elizabeth?

4 Whether hath your Schoole-master an Vsher vnder him. are they both diligent, is your Vsher allowed by the Ordinary, doth your Schoole-master direct his Vsher the forme and manner of teaching, and doth he weekly take account of him, and the Schollers vnder his charge, how they haue profited, and what they haue learned, and out of what Authours?

5 Whether hath either of them spoken, writ, or taught against any thing whereunto hee formerly subscribed, as the Kings Supremacy, the Articles of Religion, Booke of common prayer, or any thing therein contained?

Touching the Parish-Clarke, or Sexton.

FIrst, whether haue you a parish Clarke appointed by the Minister, sufficient for his place, of the age of twenty yeers at the least, is he of honest conuersation can he read, write and sing, is he diligent in his office, and seruiceable to his Minister in the time of Diuine Seruice and otherwise?

2 Whether doth your Clark meddle with any thing aboue his office, as churching of women, burying the dead, reading of prayers, or such like?

3 Whether doth your Clarke or Sexton keepe your Church cleane, the doores safe locked, is any thing (by his default) lost or spoiled in the Church, doth he suffer any vntimely ringing, or any prophane exercise to be committed in your Church?

4 Whether doth your Clark or Sexton, when any is passing out of this life, neglect to toll a bell, hauing notice thereof: or the party being dead, doth he suffer any more ringing than one short peale, and before his buriall one, and after the same another?

5 Whether doth any of your parish refuse to pay vnto the parish Clarke or Sexton such wages as are vnto them due, and haue beene accustomably payd?

Touching Parishioners.

FIrst, whether hath any in your parish spoken against, or any way impugned the Kings Maiesties supremacy in cau-

ſes Eccleſiaſticall, the Truth and Doctrine of the Church of England, the forme of Gods worſhip contained in the bookes of common prayer and adminiſtration of the Sacraments?

2 Whether there be any perſon or perſons knowne or vehemently ſuſpected to haue written, printed, or by any meanes publiſhed and diſperſed, or otherwiſe to haue, or to haue had in his or their vſe or keeping, any Popiſh bookes or libels, or any of thoſe ſlanderous or ſchiſmaticall and ſeditious libels, or other bookes, that impeach the booke of common prayer, or the Religion and Eccleſiaſticall Gouernement, or any other part thereof, eſtabliſhed by Law in this Realme, or doth impeach the credit or eſtate of any Eccleſiaſticall perſon or Gouernour within the ſame?

3 Whether hath any in your pariſh ſpoken againſt or impugned the Articles of Religion agreed vpon in Anno Dom. 1562. the rites and ceremonies eſtabliſhed in the Church, the gouernment by Arch-biſhops, Biſhops, Deanes, Arch-deacons, and others that beare office in the ſame?

4 Whether hath any in your pariſh ſpoken againſt, or impugned the forme of making and conſecrating Biſhops, Prieſts, or Deacons, or haue any ſeparated themſelues from the ſociety of the congregation, and combined in a new Brotherhood, or depraued the Synods of the Church of England held by the Kings Authority?

5 Whether hath any in your pariſh maintained or defended any ſuch Miniſters or Schoolemaſters as refuſe to ſubſcribe to the order of the Church, haue they affirmed that ſuch Miniſters and adherents may make Rules and orders in cauſes Eccleſiaſticall, without the Kings Authority?

6 Whether doth any in your pariſh prophane, violate, or miſ-ſpend the Lords day, commonly called Sunday, or Holidayes appointed in the Church of England, vſing any offenſiue conuerſation, or worldly labour in thoſe dayes, or any of them: or is there any that wilfully refuſe, or negligently hath abſented himſelfe from Diuine Prayers on Sundayes or Holidayes, or ſuffer their Mills to grind vpon Sundayes or Holidayes?

7 Whether hath any in your pariſh, in the time of diuine ſer-

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uice sitten with his hat on his head: or is there any who hath not reuerently kneeled when the generall Confession, Letany, and other prayers are read, and which haue not stood vp at the saying of the Beleefe?

8 Whether hath any in your parish disturbed the Seruice or Sermon, by walking, talking, or any other way, or departed out of the Church during the seruice or sermon, without some vrgent cause, or loytered about the Church or Church-porch?

9 Whether there be any in your parish, man or woman, being about fifteene yeers of age, that hath not receiued the holy communion, thrice at the least euery yeere, & namely at Easter last, or thereabouts for once: and whether any abandoning his or their Parish Church, haue receiued the holy communion in any other Parish Church or Chappell, or priuate place?

10 Whether hath any parent beene admitted to answer as Godfather for his owne child, or hath any Godfather or Godmother made any other answer or speech than is prescribed by the Booke, or haue beene admitted for Godfathers or Godmothers, at Baptisme, who haue not first receiued the Communion?

11 Whether doe all Fathers, Mothers, Masters, Mistresses come, and cause their children, seruants, & apprentices to come duely to the Church, and according to the Ministers direction to be instructed and catechised, or who be they that haue not obeyed the Minister herein?

12 Whether haue any persons married together within the Degrees of Consanguinity or Affinity prohibited, set forth in a Table, appointed to be placed in euery Church: or haue any married or contracted themselues vnder the age of one and twenty yeares, without the consent of their Parents, or Gouernors, if their parents be dead; or any married forth of their owne parish Church?

13 Whether haue any persons, once lawfully married, forsaken each other, or doe liue asunder otherwise than by Law is permitted: or doe any, being diuorced or separated, marry againe, the former wife or husband yet liuing?

14 Whether hath any of your parish vnreuerently vsed your Minister, or haue any laid violent hands vpon him, or

disgra-

disgraced his office and calling, by word or deed?

15 Whether haue you in your parish any Popish recusant, or maintainer of Popish doctrine, or suspected to keepe or disperse schismaticall bookes, or to fauour any heresie or error?

16 Whether haue you any cõmon resorters to your Church which are not of your parish, abandoning their owne parish-Church, or doe any such receiue the Communion amongst you: what be their names, and of what parishes are they?

17 Whether hath any in the time of diuine Seruice vpon any Sunday or Holiday opened their shops, exercised their trade, or vsed any gaming, beene in any Tauerne or Alehouse, or otherwise ill imployed?

18 Whether are there in your parish any adulterers, fornicators, incestuous persons, bawds, receiuers of defamed persons, close fauourers, conueyers away of such, or which suffer to depart any incontinent person vnpunished, or are there in your parish any blasphemers, cõmon swearers, drunkards, ribawds, vsurers, malicious slanderers, scolds, or sowers of discord, or any defamed or vehemently suspected of any of these crimes?

19 Whether doe any in your parish administer the goods of the dead without authority, or suppresse their will or testament: haue any Executors neglected to performe their wils, especially in paying of Legacies giuen to the Church, to the poore, or to any other charitable or godly vses?

20 Whether doe any refuse to pay to the reparations, ornaments, and other things by Law required to be in your Church as they are ceased by Law, or are any dwelling out of your parish, which hold land in your parish, that refuse the like payment or ceasement?

21 Whether haue any not being of your parish bin christned churched, buried, or receiued the Communion, or beene married out of your Church, both parties dwelling in your parish?

22 Whether haue all women in your parish deliuered of child come at conuenient time after to Church, to giue thanks, and haue they beene churched according to the forme of the booke of common Prayer?

23 Whether hath the perambulation of the circuit of your parish bin obserued once euery yeere, if not, by whose default is it?

24 Whe-

24 Whether hath any in your parish giuen the Church-wardens or Sidemen, or any of them euill words for doing their duty according to their oath and conscience, in making presentment for their default?

25 Whether there be any man or woman in your Parish, that vseth witch-craft, sorcery, charmes, or vnlawfull prayer or inuocations in Latine or English, or otherwise vpon any Christian body or beast, or any that resorteth to the same for counsell, or helpe, and what be their names?

26 Whether there be any, that pretending themselues to be Physicians or Chirurgions, do take vpon them to practise physicke or Chirurgery, not being lawfully licenced thereunto, or which refuse to shew their said licence to the Minister or Curate and Church-wardens of your Church or Chappell, when they shall be hereunto required?

Touching Church-wardens and Sworne-men.

FIrst, whether doe any in your Parish take vpon them to be Church-warden or Sideman, which is not lawfully chosen by the Minister and Parishioners, according to the Canon, or doe any continue in the office longer than one yeere, except they be chosen againe, or that it be a custome of the Parish for a Church-warden to continue for two yeeres, and all such officers chosen yeerely in Easter weeke?

2 Whether do your Church-wardens, within one moneth at the most after their yeere ended, before the Minister and Parishioners, giue vp a iust account of such money, and other things as they haue receiued and bestowed: haue they deliuered all remaining in ther hands belonging to the Church or Parish, by Bill indented to be deliuered to the next Church-wardens?

3 Whether haue the Church-wardens with the aduice of the Minister, from time to time prouided a sufficient quantity of fine white bread, and wholesome wine for the number of Communicants?

4 Whether do the Church-wardens & Sworne-men before euery Visitation, and at other times when there is iust occasion meet and confer about their presentments, and the answering of

thoſe Articles, and who hath (after notices giuen him of the time and place) carelesly absented himselfe?

5 Whether the forfeiture of twelue pence, for absence from Church, appointed by Statute, to the vse of the poore, be taken and leuied by the Church-wardens, and imployed according to the said Statute: and whether is the said forfeiture taken of all persons which stand wilfully suspended or excommunicated?

6 Whether haue any Church-wardens lost, sold, or detained any Goods, Ornaments, Bels, Rents, or Implements of the Church?

7 Whether do you the Church-wardens and Sidemen, about the middest of diuine Seruice, vsually walke out of the Church and see who are abroad in any Ale-house, or elsewhere absent, or euilly imployed, and haue you presented all such offenders to the Ordinary?

8 Whether do you know, or haue heard a fame of any offence committed, or duty omitted by any of your Parish before your time, & heretofore not presented by the former Church-wardens to the Ordinary, or as yet not reformed, and haue you presented the same?

9 Whether there be any within your Parish or Chappelry, that are excommunicated, and how long they haue so remained, and for what cause they are so excommunicated, or who do harbor and maintaine them, and what be their names?

10 Whether there be any Victuallers or Ale-wiues, or other persons within your parish or Chappelry, that suffer any resort of people in their houses or backsides, either to eat, drinke, or play at Cards, Tables, Dice or Bowles in the time of diuine Seruice or Sermon: and if there be any such, then present their names and surnames, and also the names and surnames of such as doe resort thither?

11 Whether there be any woman within your Parish or Chappelry, that is now with child, begotten in fornication, adultery, or incest, and hath not named the father thereof, or the father thereof is not knowne, then by the vertue of your oath whom you haue heard named or suspected to bee the father thereof?

12 Whether there be any married persons within your parish

or Chappelry who haue committed fornication together before they were married or no?

13 Whether there be within your Parish or Chappelry, any Bawds, or receiuers of naughty company or suspected persons into their houses, or doe harbour, or haue harboured any woman begotten with child forth of Matrimony, and haue suffered them to depart vnpunished, yea or no: and if there be any such, then present their names and surnames, and at whose request and charges they were put there?

14 Whether there be any persons now within your parish or Chappelry, which before times being offenders, haue departed and fled out of your Parish or Chappelry to auoid punishment, or haue fled out of other places into your Parish: and what be their names and faults, and where doe they now remaine?

15 Whether there hath beene any excommunicated persons buried in the Church, or Church-yard, or Chappell or Chappel-yard, yea or no? and who the same were, and who buried the same excommunicated person?

16 Whether any that haue bin Church-wardens within your parish or Chappelry heretofore within 1, 2, 3, 4, 5, or 6 yeares last past, hath vpon ignorance, for fauour, feare, or other consideration whatsoeuer, concealed or winked at the offender or offenders of any crime or fault punishable by the Ecclesiasticall Iudge, and especially at the last Visitation yea or no? and who were those offenders, and what was the quality of their faults, and who concealed and omitted to present the same?

17 Whether there be any person or persons within your parish or Chappelry to whose house or company any Iesuits, Seminaries, Popish Priests, or other Priests or Recusants haue resorted or doe resort or no? and what be their names and surnames, and who is it that hath thither resorted, or any that made resort and abode there by the space of a month, which doe absent themselues from the Church?

18 Whether there be any within your parish or Chappelry which was enioyned any punishment for any fault afore mentioned by them committed, that haue not duely performed the same, or by any that haue returned false certificate of any punishment enioyned, either in part or whole, who was the

same, and what was the offence?

19 Whether there be any within your parish or Chappelry that vse to ring the Bells superstitiously vpon any abrogated Holiday or the eeues thereof: and whether at the death of any there be any superstitious ringing, superstitious burning of candles ouer the corps in the day after it be light: or praying for the dead at Crosses, or places where Crosses haue beene in the way to the Church, or any other superstitious vse of crosses with Towels, Palmes, Metwands, or other memories of Idolaters, or Burials or no?

20 Whether is your Church, Chappell, and Chancel well and sufficiently repaired, the stalls decent and vniforme, and also boorded or paued vnder foot: the allies and floore euen paued, the Communion Table rightly placed, and incompassed with a decent raile, and all other things prouided & done according to the instructions and order lately giuen by this Court? and if not, expresse the defects, and in whose default?

21 Whether hath your Parson or Vicar at the time appointed publikely read in your Church, in the fulnesse of the congregation, the Booke expressing his Maiesties declaration to his Subiects concerning lawfull sports to be vsed: and if not, present the same?

22 Whether doe you know of any other matter or cause which is a breach of the Lawes Ecclesiastical herein not expressed, and haue you presented the same?

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